/17 cont./

342 [585] newly-married couples. The poor sometimes have only one small house.

262 The ordinary daily food of the Abkhaz consists of cheese, corn bread, ghomi, and sour milk. The ghomi is prepared with cheese (aelagzh), or with milk and cheese (achamukhkua). In winter the Abkhaz contents himself with cooked meat; goat's meat is preferred. Doing without wine is no problem to him as long as there is sour milk. The Abkhaz hates crawfish; formerly he also disliked fish, but is now gradually becoming accustomed to eating it; there are also certain vegetables that are not eaten, [263] but the Abhaz likes food that is spiced with bitter herbs and pepper, etc. For occasions of prayer cone-shaped loaves of bread are baked, which are later boiled, in water during Lent and at other times in milk. These loaves are called arvazha.

• 592 The rights of seniority are strictly observed in the Abkhaz family. All the members of the household obey their pater familias (avn aihab). In the family everything is done according to his orders and wishes; only in matters concerning women does the oldest woman in the family (avn eihab aphs) take command. The younger members always act according to the instructions of the older ones, but if a younger member of the family is cleverer or more experienced than one of superior age, then for all practical purposes things are arranged according to his wishes and instructions.

[888] The oldest (man and woman) in the home perform all religious rites and prayers. The oldest man also performs all [593] family rites. Sons take care of their aged parents with great love; they usually do not leave the parental home as long as the parents are alive. If a separation takes place, the parents are 428 given half of the entire property. In case the property is divided [592] between a mother and her sons, the mother gets, in addition to her dowry, a share equal to that of each of her sons; she then /18/ settles with one of her sons, as she sees fit. The oldest brother is alloted a special share for his seniority (aihabshakhu). If there are many cattle, this special share will consist of one head of each kind of cattle; if there is not much, then only one, the best, is given. The youngest brother also gets a special share

/25 cont./

585 as a sort of prediction that she, too, will give birth to a boy. A little later the bride is brought to the separate small house (amhara), and then the real wedding-feast begins.

On the second and third days the relatives come, meet the bride, and bring her presents, each according to his means. When they want to get acquainted with the bride, a friend of hers, her delegate (dade), lifts from her face the veil with which she is covered; the visitors greet the bride, and she, without saying a word, stands erect and quietly, with her eyes lowered. The responses are not made by her, but by her friend. When sufficient time has elapsed after the wedding, /26/ she answers questions addressed to her, but, instead of saying "yes" or "no," she only shakes her head.

The young bride remains in the amhara for some months; [597] then she is invited into the main house, and from this time on the whole care of the household is put on her shoulders. She always tries to satisfy her parents-in-law and to act according to their wishes. For several months she does not speak to anyone; afterwards she begins to speak, first to the younger people in the house and in the village, and later on also to the older ones, and last of all to her parents-in-law. The young bride is referred to by all the villagers as "our daughter-in-law"; they bring her various kinds of sewing-work, which she does without reward.

602 For many years the young couple avoids being seen together by the husband's parents, and they cannot eat together [606] [269] in their presence as long as they live. In conversation with older people, whether relatives or strangers, the wife cannot refer to her husband as "my husband," nor the husband to his wife as "my wife." The daughter-in-law may not sit down on the bench on [606] which her father-in-law or mother-in-law have been seated. [551] The wife can never call her husband by name and in cases of necessity manages instead with the pronouns "you" and "he." In the same way, she does not call by name her brother-in-law, her husband's foster parents, members of the family, the village elders, etc. The husband, on the other hand, only

A 267 [760] Food. The daily dishes of the Abkhaz are cornmeal mush (abysta), which is eaten with strips of cheese instead of a spoon, sour milk, and millet prepared with cheese (aëladž) or with milk and cheese (atsamukhkua). In the winter they often eat meat, A especially goat. As everywhere, red pepper, garlic, and bitter herbs serve as seasonings. The women cook cone-shaped breads (arvasa) in milk for festive days and in water during fasts.

B 267 Like the Abkhaz, the Cherkess like to eat raw cucumbers with butter, salt, and red pepper, cooked young pumpkins, carrots, wild asparagus, dandelions, and other vegetables; also much rice and thick, stiff mush (pasta) made of wheat grains cooked without salt; formerly it was more often made of unhulled millet (pasta) or hulled millet (hatiama). Flat cakes (medžaga) of ground millet were also baked. Mutton and beef is often eaten with a gravy of sour milk and grated garlic (tusluk) or of honey and butter (fau'tgo). Sour milk (škau), curds, and cheese fill out the daily fare. Festive dishes are: spelt noodles with diced, hardboiled eggs, curds, sour milk, some butter, onions, and garlic (khinkal); flat cakes of wheat flour, eggs, and milk, simmered in butter (širaldama); small cakes of the same dough filled with curds and onions or with honey (haliva), dried apples, A apricots cooked in wine and honey, and other fruits, etc.

C 272 Festive drinks are: whisky (arka, fada fitsa = black F.), 273 mead (fada pliš = red F.), millet beer (fada khuš = white F.), honey water (fau'uš), cooked cider with added honey, raisins, and blackberry juice, beer (šür), light and heavy wines from A wild and cultivated grapes.

A ● 594 Society and family. As among other mountain peoples (see p. 732 [untranslated]), so also among the Abkhaz the father (awn aihab) and the mother (awn aihab ap's) of the house manage A the affairs of the kin group [Sippe] and perform the cult cere- 597 monies. They have a peculiar custom: an adult can be adopted by another kin group as though he were a child if he has kissed the mother of the house on the breast three times.

C 565 Up to 1866 the same positions existed among the Cherkess as among the Osset: princes (pši), noblemen (work), who were followers of the former in battle, those freed by the princes

A C 627 [771 cont.]

Law. Blood vengeance is still practiced among the Cherkess (t'li'lvasa = blood price) and Abkhaz.

A 2 [608] Formerly when a prince had struck down a peasant, his relatives could not avenge themselves on him, but rather on his foster father (cf. p. 20). The wergild was measured in "souls" according to rank, and in spans according to the size of the body; the unit of value for this was one cow (cf. p. 747 [untranslated]). A "soul" of four spans was compensated for with 30 cows, a soul of five spans with 50 cows, of six spans with 70 cows; a peasant was reckoned at five souls, a nobleman at 15 souls, a prince at 25. The wergild consisted of cows, goats, sheep, and beehives; it was increased by one span if not paid on time. If the avenger was inclined to forgivesness, he confirmed it by kissing the breast of the guilty man's mother or wife (cf. above, p. 15).

C 685 Among the Cherkess theft was expiated in the same way as among the Khevsur. The thief had to return the stolen goods and thirty oxen as well to a nobleman, and to a prince he had to replace it ninefold.

A ● 592 428 When there is a division of an Abkhaz kin group, the father of the house and the mother receive half of the total property; if the father is already dead, the mother receives the dowry [Mitgift] that has been brought in and [772] an equal portion from each son. The oldest son has a right of priority (ai'ab-šakhu) in division or inheritance, and likewise--as among the Osset--the youngest (eidzb-šakhu); the farm, among other things, falls to the latter, the rest being equally divided among the other children, with the daughters receiving less. Among the Cherkess the eldest son had to care for his unmarried sisters; for this he received the bride-money (see p. 16) when he had them marry.

C 593

A 782 A peculiar oath of purgation is customary among the Abkhaz; the accused strikes the anvil three times with the hammer in the smithy and says that the god of the smiths may smash his head if he is guilty. Or he goes [Fig. 452 appears here] between two loaded rifles three times and challenges the god to shoot him in the head if he is lying.